

There are multiple views about the age of aisha one of the wives of Prophet Muhammad pbuh some are mentioned below. Read the entire book to have a better understanding.

View 1

Question : Salam I have a question about age of aisha the wife of Prophet Muhammad pbuh how do we explain it to non Muslims?

Answer : First discuss the age of aisha according to the some of the evidences we have.

Sahih al-Bukhari 5134 Narrated `Aisha: that the Prophet (ﷺ) married her when she was six years old and he consummated his marriage when she was nine years old. Hisham said: I have been informed that `Aisha remained with the Prophet (ﷺ) for nine years (i.e. till his death). Book 67, Hadith 70 Vol. 7, Book 62, Hadith 65. Sahih al-Bukhari 5134

He saw a dream about marrying her. It is proven in al-Bukhaari from the hadeeth of 'Aa'ishah (may Allaah be pleased with her) that the Prophet (peace and blessings of Allaah be upon him) said to her: "You were shown to me twice in a dream. I saw that you were wrapped in a piece of silk, and it was said, 'This is your wife.' I uncovered her and saw that it was you. I said, 'If this is from Allaah then it will come to pass.'" (Narrated by al-Bukhaari, no. 3682).

It was narrated via another chain by al-A'mash, from Ibraaheem, from al-Aswad, from 'Aa'ishah, who said: "The Messenger of Allah (blessings and peace of Allah be upon him) married 'Aa'ishah when she was six years old and consummated the marriage with her when she was nine years old, and he died when she was eighteen years old. Narrated by Muslim, 1422.

Adh-Dhahabi (may Allah have mercy on him) said:

‘Aa’ishah is one of those who were born in Islam; she was eight years younger than Faatimah. She used to say: “I only ever remember my parents as following Islam”. End quote.

Siyar A‘laam an-Nubala’, 2/139

Al-Haafiz Ibn Hajar (may Allah have mercy on him) said:

She – i.e., ‘Aa’ishah – was born four or five years after the Prophet’s mission began. End quote.

Al-Isaabah, 8/16

Based on that, her age at the time of the Hijrah was eight or nine years. This is in accordance with the hadeeth quoted above.

The characteristics of intelligence and smartness that the Prophet (peace and blessings of Allaah be upon him) had noticed in ‘Aa’ishah even as a small child, so he wanted to marry her so that she would be more able than others to transmit reports of what he did and said. In fact, as stated above, she was a reference point for the Sahaabah (“companions friends followers of Prophet Mohammad pbuh” may Allaah be pleased with them) with regard to their affairs and rulings.

With regard to the issue of her being young and your being confused about that, you should note that the Prophet (peace and blessings of Allaah be upon him) grew up in a hot country, the Arabian Peninsula. Usually in hot countries adolescence comes early and people marry early. This is how the people of Arabia were until recently. That’s why even the worst enemies of Prophet didn’t have any problems with this marriage they didn’t accuse him since it was the social norm custom to marry young girls at that time for the non

Muslim Arabs themselves. Moreover, women vary greatly in their development and their physical readiness for marriage.

If you think – may Allaah guide you – that the Prophet (peace and blessings of Allaah be upon him) did not marry any virgin other than ‘Aa’ishah (may Allaah be pleased with her), and that all his other wives had been previously married, this will refute the notion spread by many hostile sources, that the basic motive behind the Prophet’s marriages was physical desire and enjoyment of women, because if that was his intention he would have chosen only those who were virgins and beautiful etc.

Well if a person is attacking Islam and the prophet pbuh then it is a different issue but if someone wants to discuss sincerely the age, he should know about different society, culture, where social norms are different from place to place and in different times of history. The highest Age of Consent in the world is now 21 in Bahrain. The second-highest age of consent is 20 in South Korea, while the majority of other countries have an Age of Consent between 16 and 18. The lowest Age of Consent in the world is 11, in Nigeria. The age of consent is 12 in the Philippines and Angola, and 13 in Burkina Faso,

So who determined the age it is the society!

While the general ages of consent are now set between 16 and 18 in all U.S. states, the age of consent has widely varied across the country in the past. In 1880, the ages of consent were set at 10 or 12 in most states, with the exception of Delaware where it was 7. The ages of consent were raised across the U.S. during the late 19th century and the early 20th century.

How old is old enough?

The Bible says that sex is legitimate only for procreation. If we embrace the Biblical view, people are “too young” if they can’t produce sperm or eggs.

Boys start making sperm when puberty spurs maturation of the testicles, typically from age 11 to 13. This appears to have been the case for millennia.

Until the late 1700s, childhood, as we understand it, did not exist. Children were considered “little adults.” They lived in an agricultural world and toiled in the fields beside their parents. And when they fancied one another, canoodled like adults as well.

The outcry over while slavery persuaded England to raise its age of consent from 13 to 16. Similar exposés in the U.S. had the same effect. Before the panic, the age of consent in most states was 10 to 12 and in Delaware, 7. Afterward, it rose to 16 or older.

By the 18th century, the European age of consent was 12 except in France, where it was 11. In 1875, England raised it to 13. Until the late 1700s, childhood, as we understand it, did not exist.

Please check this link how the age of consent changed with time

<https://chnm.gmu.edu/cyh/teaching-modules/230?section=primarysources&source=24>

The age of consent has changed over time drastically and so has people's maturity. Despite this and despite the age of consent laws, it seems like society is accepting and okay with teenagers and pre-teens being in illicit relationships. Marriage however is frowned upon and considered as abuse, etc... but pre-teens and teens can be in a relation and that is seen as "cute" to the average Americans. So it's not the relations that's an issue. It's the institution of marriage that's an issue now all of sudden. Despite the fact that now pre-teens and teens do everything that a married couple would do, except be legally married!

Teaching Module

Age of Consent Laws

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Age of Consent Laws [Table]

Annotation

Information on the ages used historically in western age of consent laws is not readily available. This table has been compiled from a combination of historical and contemporary sources. By 1880, the first date chosen, many western nations had established an age of consent for the first time, typically of 12 or 13 years. By 1920, when the influence of reform campaigns that established a new link between the age of consent and prostitution had run its course, most had revised their age upward, to 14 or 15 in European nations, and 16 in the Anglo-American world. In the last decades of the 20th century, states and nations with ages below those averages amended their laws to move closer to them. In Europe that growing conformity owed much to moves toward greater European integration. Given that the rationale for the age of consent has remained essentially unchanged in its emphasis on the need to protect 'immature' children, the table highlights the shifting and various definitions of childhood employed across time and cultures.

Source

Date compiled from the following sources: Hirschfeld, Magnus. *The Homosexuality of Men and Women*. Translated by Michael Lombardi-Nash. Amherst, New York: Prometheus Books, 2000; Killias, Martin. "The Emergence of a New Taboo: The Desexualization of Youth in Western Societies Since 1800." *European Journal on*

Criminal Policy and Research 8 (2000): 466; Odem, Mary. Delinquent Daughters: Policing and Protecting Adolescent Female Sexuality in the United States, 1885-1920. Chapel Hill: University of North Carolina Press, 1995; "Worldwide Ages of Consent," AVERTing HIV and Aids, www.avert.org/aofconsent.htm (accessed November 29, 2007).

Primary Source Text

Age Limit in Age of Consent Laws in Selected Countries and some states of USA in the years of 1880 and 1920 and 2007.

	1880, 1920,2007		
Austria	14	14	14
Belgium	-	16	16
Bulgaria	13	13	14
Denmark	12	12	15
England & Wales	13	16	16
Finland	-	12	16
France	13	13	15
Germany	14	14	14
Greece	-	12	15
Italy	-	16	14
Luxembourg	15	15	16
Norway	-	16	16
Portugal	12	12	14
Romania	15	15	15
Russia	10	14	16

	1880, 1920,2007		
Scotland	12	12	16
Spain	12	12	13
Sweden	15	15	15
Switzerland	various	16	16
Turkey	15	15	18
Argentina	-	12	13
Brazil	-	16	14
Chile	20	20	18
Ecuador	-	14	14
Canada	12	14	14
Australia			
New South Wales	12	16	16
Queensland	12	17	16
Victoria	12	16	16
Western Australia	12	14	16
United States			
Alabama	10	16	16
Alaska	-	16	16
Arizona	12	18	18
Arkansas	10	16	16
California	10	18	18
Colorado	10	18	15

	1880, 1920,2007		
Connecticut	10	16	16
District of Columbia	12	16	16
Delaware	7	16	16
Florida	10	18	18
Georgia	10	14	16
Hawaii	-	-	16
Idaho	10	18	18
Illinois	10	16	17
Indiana	12	16	16
Iowa	10	16	16
Kansas	10	18	16
Kentucky	12	16	16
Louisiana	12	18	17
Maine	10	16	16
Maryland	10	16	16
Massachusetts	10	16	16
Michigan	10	16	16
Minnesota	10	18	16
Mississippi	10	18	16
Missouri	12	18	17
Montana	10	18	16
Nebraska	10	18	17

	1880, 1920,2007		
Nevada	12	18	16
New Hampshire	10	16	16
New Jersey	10	16	16
New Mexico	10	16	17
New York	10	18	17
North Carolina	10	16	16
North Dakota	10	18	18
Ohio	10	16	16
Oklahoma	-	-	16
Oregon	10	16	18
Pennsylvania	10	16	16
Rhode Island	10	16	16
South Carolina	10	16	16
South Dakota	10	18	16
Tennessee	10	18	18
Texas	10	18	17
Utah	10	18	16
Vermont	10	16	16
Virginia	12	16	18
Washington	12	18	16
West Virginia	12	16	16
Wisconsin	10	16	18

1880, 1920,2007

Wyoming

10 16 16

Now going back to Prophet Muhammad pbuh.

What did the disbelievers offer Muhammad (PBUH) to stop preaching Islam? They said they will give him whatever he wants. Meaning women, wealth, power and social status.

The Prophet rejected offers of wealth, power, and women

Some argue the Prophet ﷺ made up Islam for women, this is demonstrably false because the Quraysh offered the Prophet ﷺ, in exchange to stop preaching Islam, marriage to ten women whom he could select at will as well as any other desire until he was the richest man of Quraysh but he rejected this offer while he was being persecuted: If you wish to marry select any of the women of Quraish. We will marry you to ten women. If you have material needs we will gather the wealth for you until you are the single most wealthy person among the Quraish, The Messenger of Allah (ﷺ) said: “Are you done with your talk?” He said, “Yes.” Messenger of Allah (ﷺ) then recited (verses from Qur’an – Chapter 41): “In the name of Allah, the All-Merciful, the Very-Merciful. Ha-Mim, This is a revelation from the All-Merciful, the Very-Merciful” up to “So, if they turn away, then say, I have warned you of a calamity like the calamity of Ad and Thamud. (v. 13)” At this ‘Utbah said to him, ‘Stop! Stop! Have you something other to say?’ The Prophet replied, “No!”

Musannaf Ibn Abi Shaiba 37715 Grade: Sahih (Authentic) according to Al Albani (cf. The Sirah of Ibn Hisham Vol. 1, 265-266)

The Quraysh also offered the Prophet ﷺ power:

They said, 'O Muhammad, we have sent for you so that nobody will think we are to blame. By Allah we do not know any man among the Arabs who has brought to his people what you have brought to your people. You have slandered our forefathers, criticized our religion, insulted our reason, slandered our gods and caused division. There is no objectionable thing that you have not brought between us. If you are preaching these things because you want wealth, we will collect some of our wealth together for you and make you the wealthiest man among us.

If you are looking for position, we will make you our leader. If you are looking for kingship, we will make you our king. If what has come to you is a type of Jinn(spirit) that has possessed you, then we can spend our money looking for the medicine that will rid you of it so that no one will think we are to blame.'

The Prophet ﷺ replied:

(My case is not as you say. I have not brought what I have brought to you because I want your wealth or to be your leader or king. But God has sent me to you as a Messenger and has revealed to me a Book and has commanded me to bring you good news and a warning. So, I have conveyed to you the Messages of my Lord and have advised you accordingly. If you accept what I have brought to you, then this is your good fortune in this world and the Hereafter, but if you reject it, I shall wait patiently for the command of Allah until God judges between me and you.) or words to that effect.

Tafsir Ibn Kathir Q 17:90 Mobile

Here we see the Prophet ﷺ rejecting offers of wealth, leadership and women. This further debunks the claim.

The disbelievers attempt to stop Prophet Muhammad pbuh:
Following careful deliberations, they hit upon the only target

available, i.e. to contact the Messenger's uncle, Abu Talib and request him to intervene and advise his nephew to stop his activities. They gave threats of killing Prophet Muhammad pbuh. Their enmity and open threats of a breach between Abu Talib's clan, the Banu Hashim and the rest of the Banu Quraish distressed Abu Talib who was aware of the cost that his nephew Muhammad had to pay if deserted . Abu Talib sent for Muhammad and told him the news, "Spare me and yourself and put not burden on me that I can't bear". Muhammad thought that his uncle would let him down and would no longer support him, so he replied: "O my uncle! by God if they put the sun in my right hand and the moon in my left on condition that I abandon this course, until God has made me victorious, or I perish therein, I would not abandon it." Muhammad got up, and as he turned away, his uncle called back and then said "Go and preach what you please, for by God I will never forsake you.". Abu Talib then recited two lines of verse with meanings of full support to Muhammad.

Source. The Sealed Nectar (Ar Raheeq Al Makhtum)

Question: Some haters of Islam often say that the Prophet (ﷺ) married a "six-years old child," referring to 'Aisha, may Allah be pleased with her. What is the response?

The Answer: 'Aisha's covenant of marriage was conducted when she was six years old, but the actual commencement of the marriage took place when she was nine-years of age. She was the only virgin he married. Marrying at such young age was not the exception in Arabia at that time. In fact many were married in the young age period of 9-12 when they were physically mature. Furthermore, had this been something degrading and immoral, the enemies of the Prophet (ﷺ) from the Pagans would have loved to use this against the character of the Prophet (ﷺ) and

'Aisha's father (Abu Bakr, may Allah be please with him), the first one to believe the Prophet (صلى الله عليه و سلم) and support his propagation of Islam. Not to mention this would have been a major block against the spread of Islam amongst the Arabs if the Prophet (صلى الله عليه و سلم) would appear as a man of "uncontrolled sexual drive."

This would have been obvious to resort to, especially when it is known that they accused the Prophet (صلى الله عليه و سلم) of many other things like being a magician, a poet, etc. The fact that they did not attempt even to consider this marriage as a tool against the integrity of the Prophet (صلى الله عليه و سلم) stands as a strong irrefutable evidence that such marriages were of the norm, not the exception. In so many societies, it was even considered that the girl who does not get married before she reaches fifteen years of age as someone being "late" on the scale of marriage timing! In fact such marriages were common in Asia, East Europe, Spain and Portugal.

On the other hand, it was known that one of the Pagans (Jubair bin Mut'im bin 'Adiye) was interested to marry 'Aisha before her engagement to the Prophet (صلى الله عليه و سلم), but her mother (Umm Rumaan, may Allah be please with her), rejected him. This proves that she was physically mature for marriage. Her family sought the Prophet (صلى الله عليه و سلم) because of his noble character as her mother asserted when she told her husband (Abu Bakr صلى الله عليه و سلم) of her intent.

There was a great wisdom in her marriage whereby 'Aisha witnessed the revelation and the rulings of Islam pertaining to the most particular and private matters of women, transmitting that to the men and women of the world. "She reported about 2100 narrations from the Prophet (صلى الله عليه و سلم) covering rulings, worships, and transactions . She was the greatest woman scholar in

Islam and she had many students of knowledge from the companions of the Prophet (صلى الله عليه و سلم).”

Source: Wedding to Four and Lawfully More – Dr Saleh As-Saleh rahimahullah

Prophet’s first marriage was to a widow named Khadijah, who had been married twice and whom he married when she was forty years old and he was twenty-five. She was the first woman to embrace Islam. She provided great consolation to him throughout his life and he continued to remember her in his later years as his beloved wife. He stayed with her faithfully for 25 years until her death at sixty-five, when he was fifty years old. If he was driven merely by lustful desires, he could have married several beautiful young women in a society where having numerous wives was the norm. Except for Aisha, all his other wives were widowed or divorced. Most were in fact widowed. Aisha loved Prophet Muhammad pbuh so much that she was jealous of the dead wife Khadijah as he loved his dead wife as a good husband.

Urwah reported: Aisha, may Allah be pleased with her, said, “I never felt so jealous about any woman as I did for Khadijah. She had died three years before I married the Prophet, peace and blessings be upon him. I heard him mentioning her so often, and his Lord ordered him to give her glad tidings of her palace in Paradise made of reeds. The Prophet would slaughter a sheep and distribute its meat among her friends. Source: Ṣaḥīḥ al-Bukhārī 5658, Ṣaḥīḥ Muslim 2435

Aishah said: “I never felt jealous of any of the wives of the Prophet (peace and blessings of Allah be upon him) as I did of Khadijah, although she died before he married me, because of what I heard him say about her.” Narrated by al-Bukhari, 3815.

Aisha reported: She was with the Prophet, peace and blessings be upon him, while on a journey. Aisha said, “I raced him on foot and I

outran him, but when I gained some weight, I raced him again and he outran me. The Prophet said: This is for that race.”

Source: Sunan Abī Dāwūd 2578

Grade: *Sahih* (authentic) according to Al-Albani

Ibn Kathir said, “It was the character of the Prophet to live in a beautiful manner with his wives, being cheerful and kind to them, generously spending on them, and laughing with them.”

Source: Tafsīr Ibn Kathīr 4:19

View 2 watch the video on YouTube copy and past on your browser . 3 video links below have same video watch on either 1 as whatever link works for you.

<https://m.youtube.com/watch?v=7fiMpu76vvo>

Or watch it here

<https://archive.org/details/was-aisha-nine-years-old-the-wife-of-prophet-muhammad-pbuh-by-sheikh-uthman-ibn-farooq>

Or here

<https://m.youtube.com/watch?v=OW7k75nXj20>

View 3 read the whole article in the link below. Copy and paste it in your internet browser

https://discoveringislam.org/aisha_age.htm

View 2 and 3 are similar but it's recommended to study learn all views to properly understand this matter of marriage of aisha with prophet Mohammad pbuh.

Some articles related to view 3 are submitted below. Read them all to understand everything properly about the topic.

Article :

The Age Of Hazrat Aisha (ra) When She Married Prophet Muhammad pbuh.

What was the age of Aisha at the time her marriage to Prophet Mohammad was consummated?

Prophet Mohammad's youngest and only virgin wife is Aisha (Aysha or Ayesha), the daughter of his closest companion. Her age at the time of marriage is uncertain. According to some narrations, she was 9 years old. Because she could have been as young as 9 years old, these days, some haters of Islam today say that Prophet Mohammad (pbuh) was a pedophile. However, according to alternative methods of calculating her age, she could have been 12-18 years old. What is certain is that she did reach her puberty and

she was very happy in her marriage. Muhammad pbuh and aisha were married so she was his wife and having sex with own wife is not pedophilia.

Most of the Hadith narrations mentioning her age was nine are reported through Hisham ibn Urwa while living in Iraq, where Hisham ibn Urwa is reported to have relocated after living in Madinah for seventy-one years. It is reported in one of the most well known books on the life and reliability of the narrators of the traditions ascribed to the Muhammad reports that Yaqub ibn Shaibah said, "narratives reported by Hisham are reliable except those that are reported through the people of Iraq". It further states that Malik ibn Anas objected on those narratives of Hisham, which were reported through people of Iraq. Another book on the narrators of the traditions of the Muhammad reports that when he was old, Hisham's memory suffered quite badly.

We find evidence in both Hadith books and history books that indicates Aisha must have been older than nine when she got married:

According to a hadith in Bukhari and Muslim, Aisha is said to have joined Muhammad on the raid that culminated in the Battle of Badr, in 624 CE. However, because no one below the age of fifteen was allowed to accompany raiding parties, Aisha should have been at least fifteen in 624 CE and thus at least thirteen when she was married following the Hijra in 622 CE.

Ibn Hisham's version of Ibn Ishaq's Sirat Rashul Allah, the earliest surviving biography of Muhammad, records Aisha as having converted to Islam before Umar ibn al-Khattab, during the first few years of Islam around 610 CE. In order to accept Islam she must have been walking and talking, hence at least three years of age, which would make her at least fifteen in 622 CE.

Tabari reports that Abu Bakr wished to spare Aisha the discomforts of a journey to Ethiopia soon after 615 CE, and tried to bring forward her marriage to Mut'am's son. Mut'am refused because Abu Bakr had converted to Islam, but if Aisha was already of marriageable age in 615 CE, she must have been older than nine in 622 CE.

Tabari also reports that Abu Bakr's four children were all born during the Jahiliyyah (Pre-Islam Period), which has ended in 610 CE, making Aisha at least twelve in 622 CE.

According to Ibn Hajar, Fatima was five years older than Aisha. Fatima is reported to have been born when Muhammad was thirty-five years old, meaning Aisha was born when he was forty years old, and thus twelve when Muhammad married at fifty-two.

According to the generally accepted tradition, Aisha was born about eight years before Hijrah (Migration to Medina). However, according to another narrative in Bukhari (Kitaab al-Tafseer) Aisha is reported to have said that at the time Surah Al-Qamar, the 54th chapter of the Qur'an, was revealed, "I was a young girl". The 54th Surah of the Qur'an was revealed nine years before Hijrah. According to this tradition, Aisha had not only been born before the revelation of the referred Surah, but was actually a young girl, not even only an infant at that time. So if this age is assumed to be 7 to 14 years, then her age at the time of marriage would be 14 to 21.

According to almost all the historians, Asma the elder sister of Aisha, was ten years older than Aisha. It is reported in Taqreeb al-Tehzeeb as well as in Ibn Kathir's Al-Bidayah wa al-Nihayah that Asma died in the 73rd year after migration of Muhammad when she was 100 years old. Now, obviously if Asma was 100 years old in the 73rd year after Migration to Medina, she should have been 27 or 28 years old at the time of migration. If Asma was 27 or 28 years old at the time of hijrah, Aisha should have been 17 or 18

years old at that time. Thus, if Aisha got married in year 1 AH or 2 AH (after Migration to Medina), she must have been between 18 to 20 years old at the time of her marriage.

According to many Ahadith in Bukhari, it is believed Aisha participated in the both of Badr and Uhud battles. Furthermore, in Bukhari's Kitabu'l-Maghazi, Ibn Umar states: "The Prophet did not permit me to participate in Uhud battle, as at that time, I was 14 years old. But on the day of Khandaq battle, when I was 15 years old, the Prophet permitted my participation". So, since it was not allowed for Muslims younger than 15 years old to participate in Uhud battle, Aisha, who participated in Uhud, must have been at least 15 years old in those battles; thus her age was at least 13 to 14 at the time of her marriage.

According to ibn Sa'd's Tabaqat and Ansab al-Ashraf books, opinions are in disagreement concerning her marriage age with Muhammad. The marriage seems to have taken place either two or five years after the Migration (Usd al-Ghaba, 5:501).

Chronological Imprecision in the Prophetic Biography:

Aisha was almost certainly no exception to the rule that the medieval Arabs did not keep track of their birth dates or the accurate passage of years. In fact, the chronology of many famous events in the life of the Prophet himself, peace be upon him, are the subject of difference of opinion.

Even for something as important as the length of the Makkan period, we find that Ibn `Abbas states that "the Apostle of Allah... remained in Makkah for thirteen years...then migrated to Medina..." However, Rabia ibn Abi Abd al-Rahmán says, "He stayed ten years in Makkah receiving revelation, and stayed in Medina for ten years..." Both hadiths are recorded in Saheeh al-Bukhari.

This demonstrates that even a hadith in Saheeh al-Bukhari need not be taken as precise with respect to chronological matters, despite its authentic transmission. In fact, few major events in prophetic biography have complete consensus as to their chronological occurrence.

Differences in the 'six-nine' narrations:

Examination of the various narrations of the 'six-nine' hadith confirms that the numbers are approximations. For example, al-Bayhaqi reports that Aisha said, "The Messenger of Allah (peace be upon him) married me...when I was six or seven years old..." Ibn Sa'd relates from two of the leading authorities on Aisha's hadith narrations, al-Zuhri and Hisham ibn `Urwah, who both said that she married the Prophet (peace be upon him) when she was nine or seven years of age. This shows that even the narrations from Aisha are not consistent, and the age at which the betrothal took place varies between six, seven and nine years of age. References:

Bayhaqi, Dalail al-nubuwwah, Chap "Marriage of the Prophet (peace be upon him) to Aisha", Publ. Dar al-kutub al-`ilmiyyah, vol. 2 pg 409

Ibn Sa'd, al-Tabaqat al-Kubara: chap. 'Mention of the Wives of the Messenger of Allah (peace be upon him)', Publ. Dar Saadir, Beirut, vol. 8, pg.61

The Arabs' conceptualisation of numbers was primitive, and the single units, i.e. one, two, three...nine, were closer to their understanding. Aisha is unlikely to have known her age, and her intention was to emphasize that she was young at the time of her

marriage, as is clear from the context of her speech.

In mathematically-naïve societies, numbers were often not used in a precise numerical sense, but as adjectives. The most primitive numbers, one and two, still take the grammatical form of adjectives in Arabic to this day.

More Evidence that the Relationship was not Inappropriate:

It is noteworthy that the marriage was not consummated immediately in Makkah. In fact it was about five years later that Aisha was sent to the house of the Prophet (peace be upon him). There was no reason for Aisha's parents to send her to her husband before the appropriate time, and all biographical reports indicate that they were loving and responsible parents who would have no reason to do anything contrary to their daughter's best interests. In fact, after five years had passed and the Prophet (peace be upon him) was showing no signs of taking Aisha into his household, it was her father himself who came to the Prophet (peace be upon him) and said, "What prevents you from consummating the marriage with your wife?" Only then was the marriage consummated and she was taken into the prophetic household. Reference: Hasan (good) Hadith, cited by al-`Asqallani, Fath al-Bari: Chap. 'Marriage of the Prophet, peace be upon him, to Aisha, and her Arrival at Medina...', Publ. Maktaba al-Qahira, Cairo (1978), vol. 15, pg. 78

This well-authenticated report refutes those who imply that the Prophet (peace be upon him) was slave to his passions with respect to this marriage. In fact, he appears to have been not particularly concerned about taking Aisha into his house, only doing so on the insistence of his father-in-law.

Secondly, there is no evidence to show that the Prophet (peace be upon him) was attracted to young girls. The Prophet (peace be upon him) was the ruler of a city, and later a nation, with followers who were absolutely devoted to him. If he wished, he may have had any woman of his choosing. His first wife, Khadeeja, was fifteen years his senior, and he did not marry another while she was alive. After her demise, all of the women he married were widows and divorced except Aisha. The marriage to Aisha was an important political alliance between two noble families of Quraysh and a cementing of his relationship with his closest friend and ally, Abu Bakr al-Siddeeq. Abu Bakr later asked for the hand of the Prophet's daughter in marriage for himself, proving that significant age differences between spouses was not contrary to their socio-cultural norms.

Even if she was in fact 9 years old, this marriage is still justified for the following reasons:

(a) She reached the age of puberty.

(b) The marriage happened 1400 ago, not today. At that time, their marriage was not considered unusual and the proof is that the enemies of Muslims at that time did not criticize this marriage. They attacked prophet Mohammad on many issues, yet they didn't criticize his marriage to Aisha.

(c) It is possible that God wanted prophet Mohammad to marry a young girl so that she can outlive him by many years so that she

can serve an important reference and resource for Muslims long after prophet Mohammad dies. As his wife, she knew more about prophet Mohammad than anyone else. A significant portion of the stories and sayings narrated about prophet Mohammad were transmitted to us through Aisha. Please note that all of Prophet Mohammad's children died during his life, except for his daughter Fatima who lived only one year after his death. This was part of the wisdom of God who did not want the leadership of Muslims to remain within the family of prophet Mohammad.

(d) Aisha indicated that it was a great honor and privilege to be married to prophet Mohammad. If she did not marry him, she would have lived and died as an ordinary woman. She became famous and gained a special status of respect because of her marriage to prophet Mohammad.

As Quran says wives of Prophet Muhammad pbuh are mothers of believers. Quran 33:6 : The Prophet is closer to the believers than their own selves, and his wives are their (believers') mothers (as regards respect and marriage).

Article XYZ!

Now let's compare of who had the youngest bride from the Books Of Jews and Christians the Torah OT the Biblical sources of history VS Islamic sources of History which are present in this book.

Bible OT allows 3 year old girl to get married!

Isaac married rebekah who was 3 years old .

.The following scriptural facts are used to establish Rebekah's age at her marriage to Isaac.

1. Sarah was 90 when Abraham was 100 (Genesis 17:17).

2. Abraham was 100 when Isaac was born (Genesis 21:5).
3. Sarah died at aged 127 (Genesis 23:1-2).
4. Isaac was 40 when he married Rebekah (Genesis 25:20).

Two further facts are necessary inferences from the above four facts

5. Sarah was 90 when Isaac was born (conclusion from 1 and 2 above)
6. Isaac was 37 when his mother Sarah died (because $127-90=37$)
7. Abraham informed of Rebekah's birth (Genesis 22:20-23); and Sarah's death aged 127 (Genesis 23:1-2) Abraham informed of Rebekah's birth when Sarah was 127.
8. Since Isaac was 37 at his mother's death, he was 37 when Rebekah was born.
8. Since Isaac was 40 when he married Rebekah, Rebekah would be 3 when the marriage took place (because $40-37=3$).

Let's see what Scriptures of Hindu religion say about recommended age for marriage for girls :

Here is what this chapter of the Manu Smriti recommends:

94. "A man, aged thirty years, shall marry a maiden of twelve who pleases him, or a man of twenty-four a girl eight years of age; if (the performance of) his duties would (otherwise) be impeded, (he must marry) sooner."

Bhishma says much the same thing in this chapter of the Anushasana Parva of the Mahabharata:

“A person of thirty years of age should wed a girl of ten years of age called a Nagnika. Or, a person of one and twenty years of age should wed a girl of seven years of age.”

Reference:

<https://hinduism.stackexchange.com/questions/10018/what-is-the-recommended-age-for-marriage-for-girls-as-per-shastra>

Rebekah of Bible wins to be the youngest bride. Not here to blame any religion but just representing some facts.

But worst part of hindu religion is it used to burn young brides alive with a dead older husband as it's part of the Scripture and Hindu religion of Hinduism. It happens rarely now since it's now banned in India. Reference:

<https://kashgar.com.au/blogs/history/the-practice-of-sati-widow-burning>

Article XYZ2:

Where Does the word "Allah" Come From?

***"Allah"* comes from the Arabic word *"elah"* - (Arabic) means 'a god' or something that is worshipped. This word (elah) can be made plural, as in "aleha" and it can be male or female. "Allah" comes from "elaha" but it brings more clarification and understanding.**

***Allah* = Has no gender (not male and not female)**

*** "He" is used only out of respect and dignity - not for gender**

***Allah* = Always singular - Never plural**

*** "We" is used only as the "Royal WE" just as in English for royalty
Allah =Means "The Only One to be Worshipped" or "The only God"**

1. "elahh" is the way the word "hhla" (spelled from right to left as it is Aramaic) is pronounced.

2. The words "Elahh", "hhla (read from right to left)" and "Allah" all have the "h" letter and pronunciation in them.

3- "Allah" in Arabic is pronounced as "Al-lawh" or "Al-lah" depending on the sentence that it is used in. In Arabic, the sound of the word "Allah" could be thicker (Allawh) or thinner (Allah) depending on the sentence.

4- The Aramaic word "hhla (read from right to left)", which is transliterated as "elahh" which means "GOD" is pronounced as "El-aw" as show above.

5- The Aramaic word "hla (read from right to left)", which is transliterated as "elah" which means "oak" is pronounced as "Ay-law" also as shown above.

6- "Allah" in Arabic is pronounced as "Al-lawh" or "Al-lah" depending on the sentence that it is used in. In Arabic, the sound of the word "Allah" could be thicker (Allawh) or thinner (Allah) depending on the sentence.

7- The Hebrew word "Elohim" is the plural of "Elowah", which is derived from the Aramaic word "Alaha", or "Elahh"; the same as the Arabic word "Allah" or "Allawh" in pronunciation.

If we pronounce the words "Allah" in Arabic and "Elahh (pronounced as 'El-aw') in Aramaic, then we would hear almost the same exact word.

There are various words for God in Aramaic Eli or Elahi (Biblical Aramaic) and alaha or aloho in Syriac depending on the dialect. The word sounds almost identical to the Arabic 'allah'.

Clarifying the linguistic connections between the Names Allah and Elohim. First we see the identical pronunciation in Scripture:

The word for God in Genesis 1:1 is elohim, which is essentially a plural form of a more basic root-Hebrew word for God, אֱלֹהִים (eloh).

Furthermore, the Arabic translation of the Jewish Bible uses the name "Allah" to refer to God in Genesis 1:1

"Fee al-badi' khalaqa Allahu as-Samaawaat wa al-Ard . . ."

اِذَا الْبَدَاءُ خَلَقَ اَللّٰهُ السَّمَوَاتِ وَالْاَرْضَ .

In addition to the etymological connection based on sound, we also discover the connections of the two Names based on roots, spelling, meaning, and geography.

If one were to find the word אֱלֹהִים (eloh) (alef-lamed-heh) in an inscription written in paleo-hebrew, aramaic, or some sort of Nabatean script, it could be pronounced numerous ways without the diacritical marks to guide the reader.

When treated as a verb root, this letter combination (pronounced alah) is the root for the verb "to swear" or "to take an oath," as well as the verb "to deify" or "to worship"

[look up alef-lamed-heh (ALH) in Milon Ben-Y'hudaah, Ivri-Angli (Ben Yehuda's Hebrew-English Dictionary)]. The root itself finds its origin with an older root, el, which means God, deity, power, strength..

So, one of the basic Hebrew words for God, אֱלֹהִים (eloh), can easily be pronounced alah without the diacritical marks. Not surprisingly, the Aramaic word for God, according to the Lexicon offered at <http://www.peshitta.org/>, is ܐܠܗ (alah).

This word, in the standard script (אלה), or the Estrangela script (ܐܠܗ), is spelled alap-lamad-heh (ALH), which are the exact corresponding letters to the Hebrew eloh.

The Aramaic is closely related to the more ancient root word for God, eel (according to Robert Oshana's on-line introduction to basic Assyrian Aramaic at <http://learnassyrian.com/>).

The Arabic word for God, Allah, is spelled in a very similar way, and is remotely related to the more generic word for deity, ilah. We're quickly starting to notice the obvious linguistic and etymological connections between the respective words for God in these closely related Semitic languages (e.g. Allah, Alah, and Eloh being related to Ilah, Eel, and El, respectively).

Let me make it more clear....

We have made the connection in terms of spelling, as all these words are spelled similar to one another. The geographic connection is there, as these respective languages originate in regions that are very close to one another. The roots are also basically the same. The meanings are essentially the same. In

conclusion, the ancient Semitic names for God (Allah and Elohim) are actually the same.

God is pronounced in Arabic as Allah and in Aramaic is as elahh or alaha and in Hebrew as Elohim.

Islam means submitting to the will of God or submission to God's will. Muslim is a person who follows the will of God or submits surrenders his will to the will of God or submits surrenders to God and his rules. If you refer to Arabic language dictionaries, you will find that the meaning of the word Islam is: submission and Muslim is a person who is humbling oneself, and obeying commands and heeding prohibitions without objection, sincerely worshipping God alone.

Why this religion is called Islam?

All the religions on earth are called by various names, either the name of a specific man or a specific nation. So Christianity takes its name from Christ; Buddhism takes its name from its founder, the Buddha; the Zoroastrians became well known by this name because their founder and standard-bearer was Zoroaster.

Similarly, Judaism took its name from a tribe known as Yehudah (Judah), so it became known as Judaism. And so on.

Except for Islam ; for it is not attributed to any specific man or to any specific nation, rather its name refers to the meaning of the word Islam . What this name indicates is that the establishment and founding of this religion was not the work of one particular man and that it is not only for one particular nation to the exclusion of all others. Rather its aim is to give the attribute implied by the word

Islam to all the peoples of the earth. So everyone who acquires this attribute, whether he is from the past or the present, is a Muslim, and everyone who acquires this attribute in the future will also be a Muslim.

This day have I perfected for you your religion and completed my favor upon you and chosen for you Islam as a religion. (Qur'an, 5:3)

There is no holy book in which God says I have chosen for you Judaism or Christianity or Hinduism or Buddhism. But Quran says :This day have I perfected for you your religion and completed my favor upon you and chosen for you Islam as a deen (meaning of deen is a complete way of life a complete religion). (Qur'an, 5:3)

God is greatest. God knows best. God is one single God who has no partner no children he begets not nor was He begotten. Moses , Jesus, Muhammad are prophets of God and prophets are not Gods.

Salam means Peace in Arabic and in Islam.

This book is a work of multiple authors.

Salam.

Peace.

God bless.